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## WOMAN'S WORK AND WOMAN'S WAGES.

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ONE of the most subtle, most difficult questions of the day, is as to the present and future condition and position of working-women.

In the past, the wives and women of great kings like Solomon and Cæsar spun the wool and wove the cloth and made the garments of their husbands. Women then had plenty of work, and of as necessary and valuable a sort as that of men. Patriarch Abraham's wife made and baked the cakes for him and the visitors herself; she was a working-woman. To-day all this is changed. No queen works, no chieftain's wife works, no trader's wife works, no *lady* works, or wishes to work, or expects to work.

But beyond that, for reasons, there is now insufficient work for women to do, who are willing to work, and must work to escape starvation.

One of the principal causes of this inadequate work is that the variety and perfection of our machines have totally destroyed woman's great occupations of spinning, weaving and making clothes for men, as well as nearly all fabrics for their own wear.

There remains only the universal and never-ending demand for cooked food, which women in a good degree yet supply. But even that is in danger; for the public baker is getting possession of the bread-making, and it is likely that central and coöperative cooking in towns will seize upon that last one of woman's industries.

It seems surprising, but it is a fact, that most women look upon this destruction of those woman's occupations with complacency, and consider that having nothing to do must be a blessing. The result is that to-day woman seems to be the least valuable of created beings; that many women, who are willing or are forced to work, can find no work which they can do; that

thousands upon thousands are stranded and helpless; and others are driven by want into vice, degradation and misery.

This mortifying fact is not confined to one race or to one continent. It exists in all countries; and most in those which call themselves "civilized." So patent is it that such statements as this occasionally meet the eye:

A German professor, who rejects Malthusian doctrines, computes that, taking the whole world for an average, a woman is worth about one-eighth of a man. He thinks that there are at least two hundred and fifty million unmarried women in the world. As a rule, out of Europe, horses are more valuable than members of the fair sex.

In the Chinese civilization woman is of so little value that often a wet rag is laid upon the mouth of the new-born female child; and so there is one woman less in the world. The same, or a like practice, in a quiet way, prevails in Russia, in Italy, and even in New York. Now if women do not marry, and if they cannot find work, does it follow that we must practice and legalize that Chinese method?

Who can wonder that the vigorous advocates of "woman's rights," so called, are alive and earnest; that they are seeking, blindly, perhaps, for light; are grasping, wildly, perhaps, for work? Why should they not cry aloud:

"Let us vote if that may help us;"

"Let us go to colleges if that will help us;"

"Let us become doctors, lawyers, politicians, porters, scavengers, etc., if that will help us"?

How to secure for woman, or to restore her to, her normal position and value, is one of the foremost questions of the time, and is second to none. What can she herself do to become again valuable? What can she do to secure health, wealth, and happiness for herself and for mankind? Are all the plans now urged wise, desirable, practicable, or even possible?

*First.* Must woman compete with man in the hard work of the world; and can she?

Let us see what that has brought her to in some countries.

The report of our consul at Würtemberg\* says: "In all parts of Würtemberg may be seen women splitting and sawing wood, . . . carrying heavy burdens of fuel, stone, etc. . . . thrashing with the flail all day, . . . mounting the ladder with

\* State Department Consular Reports, 1878.

bricks and mortar, . . . performing the duties of scavenger," etc. This statement applies largely to woman in all parts of Europe.

The effect of this kind of work upon woman is to make her common, coarse, ugly, dirty—undesirable, except as a beast of burden. Do women in America want to rival men in those occupations?

Another effect is, that such women, so worked, produce ugly, diseased, and deformed children. An American observer at my side states that he was so struck by the number of deformed, rickety children in the capital of Prussia, that he counted, as he walked the streets, in half an hour, more than six such wretched beings, upon whom the sins of those mothers had fallen.

That sort of work necessarily compels ignorance, brutality, and vice.

In England, and in all other European States, whole populations are depressed, degraded, brutalized. They cease to work well, they become diseased in many ways; but they never cease to produce weakly and pauperized children. The cost of raising these sickly and debased children to the age of eleven is, at the very lowest, not less than six hundred and fifty dollars each in England—an enormous outlay to make only a poor worker and a weak man or woman.

One more, and an important result of that kind of civilization is this: Just so far as woman is forced, or forces herself, into the labor market in competition with man, does she drag down and cheapen man's labor. She makes no more work, and only divides the existing work with man.

And let us see what is the condition of woman in the labor markets of Europe, there competing with man.

In Prussia, in 1867, there were woman-workers in agriculture, 1,054,213; man-workers in agriculture, 2,232,741. Nearly one-half of the farm drudges were then women, and their number is steadily increasing. We shall see presently what wages these men and women were able to get. Admitting that woman *must* do those kinds of work, and that there was enough of it for her as well as for man, what is she found to be worth at it?

Mr. Brassy, the great railroad contractor, reports that in Germany, as compared with man, she was worth 1.60 francs per day to man's two to three francs; but little more than one-half. Mr.

Brassy had no prejudices, he simply wanted so much earth removed at least cost, and cared nothing as to what sex did it.

In Russia, on public works woman is rated with man as £17 to £85—the man is worth five times as much.

Mr. Young gives the wages of women as compared with men in Kemnitz in 1872, at the same sorts of work as follows:

|   |              |
|---|--------------|
| Bleachers—men, per week.....                                  | \$3.12       |
| “ “ women, “ .....  | 1.44         |
| Spinners, piece work—men, per week.....                       | 4.32         |
| “ “ “ women, “ .....  | 1.44 to 1.92 |
| In a damask factory—men, per week.....                        | 3.24 to 3.60 |
| “ “ “ women, “ .....  | 1.98         |
| Men, masons, per week.....                                    | 3.60         |
| Women, making and carrying mortar (Bohemian women)....        | 2.88         |
| In Italy he gives wages of men at Genoa, average per day..... | .36          |
| Of women (both without board) “ “ .....                       | .18          |
| In Ghent, factory hands earn—men, average per year.....       | 131.44       |
| “ “ “ “ women, “ “ “ “ .....                                  | 75.84        |
| In Manchester, piecers in mills—men's wages per week.....     | 3.60         |
| “ “ “ “ women's “ “ .....                                     | 2.40         |
| In Huddersfield, weavers—men, per week.....                   | 5.80 to 9.68 |
| “ “ “ women, “ .....  | 3.63 to 4.64 |

It seems useless to go on further. And to prevent misconception it may be well to say, that there is and can be no systematic rating down of woman's work. It seems that even in the more dexterous kind of mill-work, women rate at about one-half the value of men, while in the heavier work of out-of-door life they rate a great deal lower.

Do our women workers, however, know what competition, ignorance and bad government have done with some sorts of woman's work in some parts of Germany? Do they know that women there are working for fifty-seven cents per week, with which they house, clothe, and feed themselves?

Is it best for women to force themselves or to be forced here into such occupations as will bring them to that sort of *civilization*?

Some may say, “All that applies only to the effete despotisms of Europe, and cannot prevail for a day in the sunlight of Liberty.” Is that true? This class of working-women (and men, too), are pouring in upon us by hundreds of thousands each year from Europe, and a poorer class still are coming from China, and yet women-workers say, and men-workers say: “Even now

there is not work enough in the United States for us at living wages."

In 1870, Massachusetts, which once boasted her people of pure English blood, was already populated with foreigners and descendants of this lower class to the extent of *two-thirds of all*.

*Laissez-faire* (let things drift) is the cry of politicians and school-masters; and we are drifting. If filth then wants to flow into our wells it *must* flow.

Let us read a few words from the Massachusetts Labor Report of 1880, in order to get some idea of what women-workers in the mills there now are:

"In our cotton mills especially the women and children largely exceed the men, being often from two-thirds to five-sixths of the whole, and the proportion of them is steadily increasing. And what are these women and children but the very weakest and most dependent of all the people? They have no disposition to agitate. They have no power to change any existing condition of society if they would. \* \* \* All that is possible for them is to toil and scrimp and bear."

Is that the civilization which the "solid men of Boston" desire?

We must ask senators and women to contrast that civilization with the civilization which prevailed in New England when women lived in their own houses and helped on the farmers' work. Judicious people fail to see that those drudging women have improved upon the old, womanly business of wife and mother, of cook and washer-woman. They fail to see that the lowering of wages, by forcing woman into such occupations, can do anything but injure her as well as the man — who might be her husband.

They fail to see that mill-work is an improvement on house-work; they fail to see that "enlarging the sphere" of woman in such ways is doing anything but evil; and that the evil is on the increase. Must woman then travel that road?

*Brain-work for Woman.*—We come now to another great department of the "labor question," viz.: Brain-work.

In all directions colleges and high schools are going up, intended to prepare the brains of girls and women to engage in that sort of work which the world wants done, and which is said to be more honorable than hand-work. Women of the upper classes no longer suckle their babes, but employ a negress or an Irish woman to do it. Upper-class women have, as they fancy,

higher duties than to nurse and educate their children, "duties which they owe to society"! Upper-class women's duties and pleasures lie outside their homes; and lower-class women are coming to have no homes at all.

Girls are being prepared daily by "superior education" to engage, not in child-bearing and housework, but in clerkships, telegraphy, newspaper writing, school-teaching, etc.; and many are learning to believe that if they can have but their "rights" they will be enabled to compete with men at the bar, in the pulpit, the Senate, the Bench.

And why not? If men can get from the world wages ranging from two thousand to fifty thousand dollars per year, why not women? To be sure, wealth is a disease, a mania; but while it lasts why should woman not have it? It is an interesting and a yet disputed question, whether women can or cannot compete with men in the hard brain-work which the world now demands.

One of the first of the young women's colleges of Massachusetts (some forty or fifty years ago) had for its physician Dr. B——. He said to me:

"The college attempted the same course of studies as prevailed in the best colleges for men. The women were quick-minded, ambitious, and determined to excel; they worked well, and were in no way inferior to men of the same ages. The result was that within the year more than one-half of all were in my hands for derangements of the sexual organs."

His expressed belief was, that young women could not safely do the brain-work of young men; and knowing the sensitive and exacting demands of the great reproductive function, he doubted whether any but very exceptional women ever could do it. This opinion of Dr. B—— is enforced by hundreds of our best physicians and surgeons; and while a few able physicians express a contrary view, the weight of opinion and the crushing weight of experience seem to be with Dr. B——. Uninformed persons point to exceptional women as conclusive proof that she can do it. Exceptional women do not seem to prove anything. Let us consider some physiological facts, well presented by Miss Hardaker, in a recent magazine article:

"A large amount of matter represents more force than a small amount; and this law includes vital organisms as well as inorganic masses.

"The weight of all the men of civilized countries would exceed that of all the women by perhaps fifteen or twenty per cent."

Men have larger lungs, more blood in their veins, and a greater power of digestion than women:

“The amount of food assimilated by men exceeds the amount assimilated by women by about twenty per cent.”

The weight of man’s brain exceeds that of woman’s brain:

“A mean average weight of 49½ ounces may be deduced for the male, and of 44 ounces for the female brain.”

Again: Suppose two *equally* good bodies, brains, and stomachs, each working perfectly; one uses more food and makes more blood than the other:

“Consequently the man will do more thinking in an hour than the woman.”

Miss Hardaker makes another statement, which cannot be ignored safely, however much we might wish it, viz.:

“The perpetuation of the human species is dependent on the function of maternity, and probably twenty per cent. of the energy of women between twenty and forty years of age is diverted for the maintenance of maternity and its attendant exactions.”

In other words, the man of equal weight has twenty per cent. more to devote to work than woman. In matter he is as five to four. And that difference can be overcome by no possible legislation.

These are important facts which able women ought to know.

Let us apply to brain-work the same economic statement which we have applied to physical labor.

Woman can bring no added work into brain occupations; she must divide that already existing, and by so doing must lessen, perhaps halve, the wages of man.

A consequence, apparently not foreseen by some senators and some able women, must be this: to take from the present male brain-workers one-half their wages, and so make it impossible for them to marry and support a wife and children.

This must add to the present lamentable crowd of needy, lonesome, and suffering women.

Do we wish to do that?



But leaving for the present the difficult question as to woman competing with man in the brain-work of the world, let us see what the capabilities of woman for doing the hard work of the world really are.

The quotations here presented are from Dr. Ames's book, "Sex in Industry"; and we may presume that he and his coadjutors assert only what experience has proved to be true.

Backed by Dr. Ely Van Der Warker, he says: "Woman is badly constructed for the purposes of standing eight or ten hours upon her feet. . . . The knee-joint of woman is a sexual characteristic." Reënforced by Dr. Clarke, he says: "The female pelvis being wider than that of the male, the weight of the body in the upright posture tends to press the upper extremities out laterally in females more than in males. Hence the former can stand less long with comfort than males."

He cites Dr. Von Hirt, a German observer, as to the palpable evil effects of the dust of mills, which is peculiarly injurious to women, resulting in "coughs, decided constipation, obstinate debility, and loss of appetite."

In this mill-life the work, though not hard in its single steps, becomes most exhausting because of its continuous, never-ending call upon the attention of mind and body. It also demands quickness.

Added to these, perhaps necessary, evils, are the ignorance and carelessness of the mill-owners, and the ignorance and carelessness of the women hands, who resist less and break down quicker than the men.

Ignorance, childishness, and recklessness are not uncommon among women. "Many women operatives will dance half the night after the day's work, forgetting, or not caring, that they cannot lie in bed the next day like their richer sisters."

Then come derangements of the digestive organs—*e. g.*, pyrosis, constipation, vertigo, headache, etc., generated by neglect of the calls of nature, by hasty eating, by the use of bread, tea, and coffee, in place of meat and well-cooked vegetables. Deranged state of the sexual organs follows in any and every variety and degree.

Out of this come, and must come, many and various diseases—painful, exhausting, too often incapable of cure even under favorable conditions. Consumption is one and not the least.

With some diffidence we here venture to suggest to our women-workers and to our senators a comparison by them of that life and those results with the life in one's own home, even if the woman is obliged there to suckle her child, to cook the food and wash the clothes of her partner.

Insanity and infinite nervousness come to those workers with other diseases. Dr. Ames says workmen come second in the terrible lists of insanity, and working-women make a great showing there.

The results of these attacks upon the health of work-women (and including workmen) is something surprising. It has been found in England that for every death there are two constantly sick.

It has been found that in Massachusetts alone, in the one year, 1870, there was among the workers a loss of time equal to twenty-four thousand five hundred and fifty-four years from sickness and disability. This was so much labor lost; beside which was untold pain and wretchedness, and uncounted expenditure of hard-earned savings. Counting this loss in figures, say at one dollar per day, what does it amount to? To this—eight millions nine hundred and sixty-two thousand two hundred and ten dollars per year in Massachusetts.

This amount of nine millions of dollars could have been added to the wages of the workers had they known how, or had they been able to keep well; and then had done it.

But it is a question, and a serious one, whether in such occupations it is *possible* for women to keep well. It is almost certain that it is impossible.

Let us observe some few of the occupations in which women do engage, and wish to engage more, and, indeed, are forced to engage, as their position now is.

TYPE-SETTING.—This rather fascinating occupation is found to be very hard on women if they stand at the work. The testimony of Miss S—— is given, who had for long been a type-setter and foreman of a composing-room. It was: "I have no hesitation in saying that I think I never knew a dozen lady compositors who were well. Their principal troubles are those belonging to the sex, and great pains in the back, limbs, and head."

TELEGRAPHY.—With regard to this highly organized occupation, the same general statements are made, with a difference only: "Those at all familiar with the demands upon the nervous

energy and manipulative dexterity required by the processes of telegraphy, will not be surprised that the rapidity, readiness of perception, etc., . . . are found to exert upon the general and special health of the youthful lady operator a most positive and injurious effect."

A "lady operator" many years in the business reported: "I have broken down several times from sheer nervous debility. I have 'turned of age' safely, and was well in this and every other particular when I entered the office. Since I broke down the first time I have never been 'right,' though much improved when out on my vacations."

COUNTING OF MONEY, ETC.—Few occupations would seem so attractive to the average working-woman as the counting of money in the treasuries of the United States. It is found to demand "concentration, alertness, continued exercise," and these, with the monotony, work mischief. One of the oldest lady workers said: "Gradually they learn to count faster, but they continue in the work but a short time."

The counting of the rattan strands at Wakefield is found to produce the same unbearable results.

Of Stenography we have the same report,— "Constant employ therein would inevitably break a woman down in a short time."

SEWING-MACHINE WORK.—Here is one of the greatest of the modern occupations for women, and it is found to be a doubtful blessing. Dr. Ames states that from sixty-nine replies from physicians to questions, forty-four came declaring injurious "results to be undoubted upon the organs of menstruation and the function itself."

The troubles produced by the continued use of the sewing-machine are classed under some general heads:

*First.* Indigestion.

*Second.* Muscular pains.

*Third.* Diseases peculiar to women.

*Fourth.* General debility.

This catalogue of woman's troubles is distressing, and it is true.

Does it seem as if voting was likely to remove them?

What women are to do, and what they are not to do, what they can, and what they cannot do, are pressing questions.

What women are *not* to do seems at present a vital matter to them.

THE RIGHT TO VOTE.—We *must* touch upon the great question of "Woman-Suffrage."

It will not be improper to remind the advocates of this measure that the right to vote has not saved men from most of the evils which now threaten and afflict women, and that those afflictions lie infinitely deeper, viz. :—in "free competition and in cheap labor"; in the absurd and unequal distribution of all earnings, and, also, in the entire absence of all government and control by the wise and experienced in these United States over every department of life.

It may be well to remind them that the right to vote involves thought, time, struggle, and perhaps public service of all sorts; and these must be an added burden for women to carry.

HOW WORKING-WOMEN LIVE NOW.—It will not be questioned that, physically, women are weaker than men, and that they need better care and better protection than men; that better care and better protection ought to be secured by marriage,—though too often they are not. Now, if this matter of competition with man in the labor markets and in voting is to be consummated—as seems possible—it may well be doubted whether woman will not suffer from it more and more.

Already there has grown up a very considerable and threatening rivalry between women and men. Woman often asserts and believes that man is **and has** been her oppressor; that he is coarse, brutal, unjust, dishonest.

The feeling of rivalry and hatred is growing too rapidly among women, and it is sure to be reciprocated by men. "If they are to assert themselves against us, let them rough it as we do," is common talk.

The keen criticism by women of men is on the increase; the keen wits of woman, sharpened by education, aggravated by her sense of implied inferiority and weakness and injustice, are tending to make her a disagreeable companion, and an undesirable partner for life. Marriage is becoming more and more dangerous.

The life of the single woman is already hard and depressing enough. If this class is to increase, and is to be crowded into the working world outside her house, what must be the result?

How the vast army of single women do manage to live now is known only to themselves. It is believed there are between seventy and a hundred thousand woman-workers in the city of New York alone.

A few words from the New York "Times" will serve in a degree to enlighten the women-workers who have not yet gone to New York as to what they must expect there :

"It is estimated that some sixty thousand women in and about this city alone earn their own living, and that the number steadily increases. They are of all grades, from servants to modistes, book-keepers, artists, and managers. A number are members of intelligent professions,—medicine, journalism, lecturing, acting. Not a few earn a good deal of money, notably actresses, milliners, and dress-makers, and often they acquire an independence. The profits of actresses are probably higher than those of any other feminine calling; then come milliners, and next dress-makers. Lecturers have made considerable money; Anna Dickinson cleared forty thousand dollars in one year. Actresses command higher salaries and more lucrative engagements than ever. Milliners and modistes, after they have gained a fashionable reputation, thrive famously; but they are necessarily few. The bulk of the sex employed are seamstresses, saleswomen, teachers; the teachers who do well are exceptional; copyists and the like get very meager compensation. Of the sixty thousand feminine workers, the average earning is not over four dollars to four and a half a week."

We come then to another most important point :

WHAT IS WOMAN'S WORK.—Let us use the words of Gaskell, quoted by Dr. Ames :

"No great step can be made till she is snatched from unremitting toil and made what nature meant her to be,—the center of a system of social delights. Domestic avocations are those of her peculiar lot."

Dr. Paul Broca says :

"In the normal condition of things, woman's mission is not merely to bring forth children and to suckle them, but to attend to their early education, while the father must provide for the subsistence of the family. Everything that affects this normal order necessarily induces a perturbation in the evolution of races, and hence it follows that the condition of woman in society must be most carefully studied by the anthropologist."\*

Is office work so delightful? Is it to be got? is the question. Already Washington has come to be a sort of refuge for hopeless women, and every senator and every M. C. shudders at the sight of "female loveliness" eager for place.

Is mill-work desirable? Women are rushing into it. Women operatives in 1865 numbered 32,239, or some nineteen per cent. of men operatives. In 1875, they numbered 83,207, or some twenty-six per cent. of men operatives; and an increase of

\* "Anthropological Review," 1868.

women-workers on themselves of nearly three hundred per cent.

Dr. Adler, of New York, has just presented some facts and figures as to female operatives in England, which it may be well to read :

“INCREASED EMPLOYMENT OF WOMEN.

“The tendency of the present day is to more and more entrain women into industrial pursuits. In the flax industry in England there were employed, in 1850, 46,000 women; in 1875 the number had risen to 112,000 women. In the wool industry in 1850 the number of women employed was 73,000; in 1875 it was 135,000. The cotton industry in 1850 was 183,000; in 1875 it was 258,000. The number of men employed in the cotton industry at the same time had diminished to 110,000. In our own country a similar state of things has been generated. In the census of our own State—New York—for the year 1875 we find among the factory operatives in general that the number of women is largely in excess of the number of men.”

On every hand we read of a condition of things which complicates the problem much, viz.: That marriage is growing more difficult for woman and less desirable for man.

And why?

WHY DON'T WOMEN MARRY?—Women do say and must say: “If men will not marry us, we must work to live; even if it destroys us, and the wages of men, too.”

Experience is the only teacher of man; and experience has taught the world that polygamy is pernicious; that prostitution is pernicious; that the marriage or partnership of one man with one woman is the best social system yet devised. That being admitted, why do not all men marry, that thus the whole body of women may be occupied in the way which ought to secure the utmost possible of health and comfort?

The question is intricate and the causes subtle.

That woman is not married is owing to a variety of reasons.

*First.* Her health.—So general now is her “delicacy” that it is said and repeated to-day that not one woman in ten can be said to be a fairly healthy creature; and this is true of all classes, upper and lower, workers and idlers. As a rule, women do not know how to keep well and handsome, and they laugh at those who do.

*Second.* Her mental condition.—If sick in body, her mind and spirits and temper are surely disturbed. She must be sensitive, nervous, possibly fretful and unhappy. If so she is unfit to be the helper and companion of man.

*Third.* Impracticable theories.—It is quite common for young women to fancy they are to marry a man and be “happy”; that they are to be “the idol of that man,” and to receive everything and to do nothing. That they are not to be helpful, but are to be helped.

Money becomes of first importance in such a scheme of life; and that few workmen have or can now expect to get, in adequate quantities for married life.

*Fourth.* The average man is often ignorant, rough, greedy, sensual. His coarser pleasures and wants consume his earnings. His tastes are thus vitiated, and the dull serenity of home life too often seems undesirable.

There is one more of these most apparent obstacles to marriage, and that is,—the number of unhappy marriages. The causes which have here been touched upon will account for many of these. The undue familiarity of married life will help to account for others; for it is true in a degree, that “familiarity breeds contempt”; and it is true in many cases that men and women, once married, treat each other with less kindness and decency than they do strangers.

*And lastly.* Many men cannot afford to marry.

Wages of able working-men now range from two hundred and fifty dollars to five hundred dollars per year, and are gradually decreasing in all civilized States.

It becomes a serious question to any and every man, not whether he ought to marry, but whether he is not imperatively forbidden to marry. It becomes a serious question for every woman whether she should bring children into the world to become drudges, or worse.

It is certainly true that no sensible workman can afford to or will marry a “lady,”—a woman who can and who will do no work.

**BAD RESULTS.**—So widespread has this neglect, indifference, or opposition to marriage now become, that in many countries the hatred of women themselves to illicit connections is becoming mitigated.

We have reason to know that large numbers of well-bred women in England have given way to what they could not resist; that larger numbers in France engage in the business of unwedded love, coolly, understandingly,—simply as a business; and that in due time they retire from their hard business and,

seeking new quarters, resume that life of respectability and virtue which for a time had been put away.

Is that "progress"—is that civilization—which forces women to unsex themselves; to enter into a race in competition with man, in which she is sure to go down; which brings her to starvation wages; which involves a ruin of health and temper; which forbids all enjoyment of life; which crushes the great function of her being; which makes merchandise of human virtue;—is that a civilization which women ought to admire, defend, or preserve?

We ask that question of our American women. We believe it to be the inevitable result of our financial civilization, based upon laws of trade and *laissez-faire*. We are sure that competition—the right of the strongest to all he can get—must result everywhere in the degradation of woman and the pauperizing of man. It has done so everywhere, and it must do so everywhere. When women and senators shall learn that wealth and poverty are twin evils, and that they always go together; that they imply suffering, disease, vice, and crime; then they will begin to see that something better than voting for a pot-house statesman is possible for women as well as for men.

PANACEAS.—"Rose-water," and "free trade," and a "poet-laureate" may console the Empress of England and India, but they have not prevented and they do not console the one hundred and fifty thousand poor women who, according to Professor Fawcett, exist in London without adequate bread and with very insufficient virtue. Those fine words have proved will-o'-the-wisps to lead England and England's women into the mire. And what remains? What can woman do if she cannot and ought not to be forced into the hard and drudging work of the world—hand-work and brain-work both?

One thing she can do and must do; she must make herself into a healthy, strong, good-tempered, helpful woman. She cannot be a man, and she cannot do the man's work. She can be a woman and can do the woman's work, which more and more she is instructed to despise.

She cannot be an elegant person, the plaything of a man; for in that state she is a luxury, like the Circassian houri; and no workman can have her, or will have her, in that shape. She can be a woman, and she cannot (with exceptions) be a "lady"; and then she can be the wife of a working-man, the mother of his



children, the keeper of his house, and his friend and helper in all the business of life. If colleges will help her to be that, if voting will help her to be that, then let her have colleges and free suffrage; if not, then she had better let them alone, and seek a better remedy.

In all the many plans for helping and advancing the good of the working-woman (and indeed of "woman"), one needs not forget that *education* ought to mean the learning how to use the whole being, the hand as well as the brain. No man and no woman is ever a complete creature who can use but one. In nearly all educational schemes now, the hand is ignored and the brain is exaggerated; the result is, millions of brain-educated men and women who, for the practical business of life, are as helpless and as useless as idiots.

If brain-education is what woman now seeks—leaving out the hand—she must only sink to a lower depth. We all blunder, and we all sin and suffer through ignorance; and woman more than man, because she is weaker and can bear less.

We close this paper with a few suggestions:

There is every year produced in the United States a great surplus of food and of all other necessities and comforts of life. And there are thousands of men already who get of that surplus one million dollars worth each per year. There are millions of others, including the women we have been writing about, who cannot secure food enough to keep them in decent health; thousands on thousands who are thus forced into sickness and degradation, worse than that of the savage state. Why is this? Because the able brains of men and the generous souls of women have never attempted to secure any legal, fair, and humane division and application of all this surplus wealth, which is the only true cure. Indeed, they are yet so ignorant as to believe that brain-work needs and should have high wages; hand-work small wages! Both have been led away from the great and only cure, which is, that the strong must care for and help the weak, the wise the foolish, the old the young, and the young the old.

That must come to pass, or Christianity is a delusion and Civilization a failure and Society a ruin.

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